MEDIUMS

AND

MEDIUMSHIP

Compiled by: MEADE LAYNE

A Publication of:
BORDERLAND SCIENCES RESEARCH ASSOCIATES
FOUNDATION, INC.
PO Box 548, Vista, Calif.

CONCERNING MEDIUMS AND MEDIUMSHIP

Compiled by Meade Layne
Director, BSRA, 1946-59

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Issued at BSRA Headquarters, 1103 Bobolink Drive, Vista, California.

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First Printing, Sept. 1949
Second Printing, Jan. 1952
Third Printing, Mar. 1956
Fourth Printing, Jan. 1963

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"Do not believe in anything merely because it is said, nor in traditions because they have been handed down from antiquity; nor in rumors as such; nor in writings by sages because sages wrote them; nor in fancies that we may suspect to have been inspired in us by a Deva; nor in inferences drawn from some hap-hazard assumption we may have made; nor in what seems to be an analogical necessity; nor in the mere authority of our teachers and masters, but we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness."

Gautama Buddha

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CONCERNING MEDIUMS AND MEDIUMSHIP -

1. 'Agreement is now nearly general that mediumship is not pathological. It is not a development of certain abnormal states like hysteria. Confusion arises from the fact that supernormal phenomena use the same channels of manifestation as abnormal phenomena. The latter are degenerative, the former are developmental and show the promise of powers as yet unknown. Flournoy says "It is far from being demonstrated that mediumship is pathological; it is abnormal in the sense of being rare, but rarity is not morbidity... The dominant view among savants is that it is a superior, healthy, and advantageous faculty, not a pathological parody or morbid caricature." Dr. Guiseppe Venzano says that 'mediumship absolutely excludes the idea of morbidity'. (Ency. Psy. Sc. Fodor)

2. Age, race, sex, health, and mental powers all have their effects on mediumship; there is also a tendency for mediumistic powers to be inherited. Over-use of mediumship usually causes nervous depletion and general physical exhaustion, and these in turn may lead a medium into unwise use of stimulants. But recovery from this exhaustion is very quick, and the medium is constantly under the care of his guides, so that many mediums in frail health have lived to more than 80 years of age. Temporary loss of mediumistic powers is frequently no more than a rest period enforced by the controlling entities.

3. "Many books have been published in the effort to show that mediumship leads to nervous derangement and insanity. Statistical investigations undertaken by spiritualists, however, have proved that the per - centage of spiritualists in the asylums is very small. Dr. Eugen Crowell examined the reports of 42 institutions. He found out of a total of 32,313 male patients, 215 were clergymen. The total number of male and female spiritualists was 45. He estimated that the proportion of insane clergymen is one to every 159 inmates, that of insane spiritualists is one to every 711." (Fodor)

4. "Curiously enough, mediumship if suppressed will manifest in symptoms of disease.*" We have here a type of repression which seems to * have been overlooked as a causative factor in disease. Our present cultural milieu being what it is, tendencies to psychism and mediumship are regarded with alarm and rigorously suppressed, where exactly the opposite course should be pursued, to the benefit of the individual and of society. There is every reason to believe that the development of psychic awareness, properly carried out, improves the health of both mind and body.

5. "The question of the medium's intelligence has nothing to do with the psychic powers. But it may greatly influence the power of the communicators to convey clear ideas. The most stolid mediums may ex - hibit an extraordinary intelligence in trance. If their brain is educated the manifestation becomes still more marvellous".** There are numerous cases on record where an uneducated medium has become widely informed and cultured through the prolonged influence of his controls. But this seems to depend on the quality of mind and character of the

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* ** Nandor Fodor, Encyc. of Psychic Science.

communicators. Now, if the sitters desire communications in, say, the fields of philosophy and science, those spirits will attempt to communicate who are interested and informed on such subjects. As in this world, the speaker adapts his theme to his audience. Like responds to like, everywhere. But the control or guide has a further problem; he has to use an intermediary. If a technical scientific question is raised, and the medium has no scientific vocabulary at his command, this latter fact will usually hamper the communicator's expression. Words habitually mispronounced by the medium are likely to be mispronounced by the control also. It is generally recognized, and admitted by trance controls, that the mentality of the medium more or less conditions the language they use. On the other hand, xenoglossy is common; many mediums speak fluently in foreign tongues wholly unknown to them. In such cases, the ignorance of the medium does not seem to be an obstacle. There are a number of subtle problems connected with such communications, and a number of factors unknown or but little understood by us. Moreover, each medium possesses his own peculiarities, his own mind-body complex to be reckoned with. He is not a standardized piece of apparatus, like a radio receiving set. These difficulties, however, are the trivia of spiritism, and it is stupid and useless for criticism to fasten upon them to the exclusion of the truly important facts.

6. In the case of some mediums, a critical, sceptical, or even hostile attitude on the part of the sitters has little or no effect on the communicators. In other instances such an adverse mental environment will prevent any kind of positive result. If we regard a seance room as a kind of psychological laboratory, we must understand that not only the medium, but each and every sitter is not only an observer or experimenter, but is himself <u>part of the apparatus</u>, so to speak. A play of energy (auric, magnetic, ectoplasmic) emanates from every person present; and this energy is affected in its nature by the mental attitude. The hostile sitter is like a broken tube or a loose gearing in some complex apparatus, even perhaps against his will. The machine may still function in spite of him, or he may succeed in stopping its operation entirely. This situation is logical and obvious and would require no comment, were it not for the incredible naivete of many 'investigators' and alleged experts who still attend seances, not to discover truth but to assert their own incurable prejudice.

7. The so-called universal medium is so rare as to be almost non-existent. Each sensitive has his own range of powers and abilities, and in many cases has been trained from childhood, by his guides and controls, for some particular form of mediumistic work. The act of control and communication itself is said to be an "Art"; there are a multitude of departed spirits who cannot effect it, for a multitude of reasons. And oddly enough (as it seems to us) there are many on the 'other side' who do not believe it is possible. They attend the sittings, we are told, just as all kinds of people attend seances here, yet like these latter, cannot believe what they see and hear. Prolonged experience, plus a willingness to learn, seems to be the only road to enlightenment on both sides of the 'veil.'

KLUSKI, THE MEDIUM OF WARSAW

KLUSKI, FRANK (pseudonym): A distingusihed Polish professional man, a poet and a writer whose remarkable physical powers coexist with intellectual psychic gifts. He was born in 1874. As a child he had presentiments, visions of distant events and saw phantoms. He thought them natural and talked with them familiarly. In 1919 he attended a seance of Guzik. His gifts were discovered. It annoyed him at first, but curiosity prevailed and he consented to experiments. All phases of physical phenomena developed, topped with materialization, during which, like Mme. d'Esperance, he retained consciousness. For scientific research he placed himself readily at the disposition of the Polish S.P.R. and of the Institut Metapsychique of Paris, where his first sittings took place in 1920, in the presence of Professor Richet, Count de Grammont, and Gustave Geley. The parafine casts of materialized limbs made in these seances are almost the best objective evidences of supernormal power ever produced. A curious feature of his materialization seances was the appearance of animal forms. Geley considered Kluski as a universal medium, a king among his contemporaries. He found his clairvoyance which was manifest in his automatic scripts almost terrifying.

Col. Norbert Ocholowicz published in 1926 a book in Polish (Wspomnienie Z. Seansow Z.) on Kluski's mediumship.

(Nandor Fodor, Encyclopedia of Psychic Science)*

Kluski, the medium of Warsaw:

Report of F.W. Pawlowski, professor of anatomy at the University of Michigan. published in Zeitschrift fuer Parapsychologie, 1926, pp. 5-22. Quoted by Johannes Greber, COMMUNICATION WITH THE SPIRIT WORLD, p. 222 ff. ** ***

"The phenomena which I witnessed in Kluski's case were most extraordinary and surpassed everything I had previously heard or read of such matters.

"The preliminaries that usually preceded a seance with Kluski consist-

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* Published by Arthurs Press Ltd., 34 Bloomsbury St., London W.C. 1. Preface by Sir Oliver Lodge, O.M. (415 pp).

** Journal of Parapsychology, pub. by Oswald Mutz, Leipzig. "A scientific periodical issued with the cooperation of eminent scientists of almost all countries, devoted to the discussion of occurrences which cannot be explained by known natural laws" (Greber, p.221).

*** Greber's book is published in English translation, Macoy Publishing Co. 35 W. 32nd St. New York, N.Y., 1932. 427 pp.).

(Fodor's ENCYCLOPEDIA is authoritative and indispensable; perhaps OP but Dr. Nandor Fodor can be reached at the Park Central Hotel, N.Y.C.).

od of a minute examination of the room in which the test was held ... windows and doors were locked and sealed ... if desired, and when no ladies were present the medium appeared entirely naked. Almost as soon as the participants had taken their seats and formed a chain (by hooking their little fingers together) the phenomena made themselves evident. The seances were held either in complete darkness or by the light of a red lantern. In either case, luminous plates were provided on the table. These have a surface equivalent to about one square foot and are made of some light wood, with a handle. One face of the plates is covered with a luminous composition.

"It is frequently unnecessary for the observers to turn off the white light, for as soon as the medium falls into a trance the white light goes out of its own accord and the red light is turned on. Habitual attendants relate that the going and coming of the light proceeds slowly and by stages.

"From personal experience and from first-hand testimony by perfectly trustworthy observers, I can state it as a fact that the medium Kluski produces the following phenomena:

(a) Rappings or knocks which are characteristic and represent something peculiar to themselves... I could distinctly hear, or rather feel that they were not produced on the surface of the table or of the walls, but within the same. I made several attempts to imitate them but failed entirely to obtain the tone of the rappings.

(b) Exhibitions of levitation: I did not witness this personally but heard that it often occurs at Kluski's seances. Not only has the table been upset and lifted, but the medium himself as well as one or more spectators were raised several feet above the floor.

(c) Kluski's specialty is the production of partial, or, more often, of completely formed apparitions or phantoms. The partial materializations usually are those of heads. These materializations appear almost instantly either above or behind the medium, but still oftener behind or among the spectators, who are seated at some distance from him. After a few sharp raps on the table or walls, bright stars or sparks appear, rising above the table and floating upward toward the ceiling. These sparks, which have a bluish light, vary in size from that of a pea to that of a hazel-nut, and often appear to the number of a dozen. They all move simultaneously and at considerable speed above the seats of the observers, flying in all directions and forming in groups or by twos. Some vanish, while others descend in pairs close to the spectators. Whenever they came within about 16 inches of me I could see to my great surprise that they were pairs of human eyes which looked at me. In a few minutes a perfectly formed human head appeared about such a pair of eyes being clearly visible by the light of a hand which had also materialized and the palm of which was luminous. The hand was raised above the head in order to see it plainly. All the while the eyes rested steadily on the spectator, the face assuming a friendly, smiling expression. I saw a number of such heads, occasionally two at a time, flying like balloons

from one spectator to another, and when entreated: "Please come over to me" taking the shortest route to the person making the request, often directly across the table and as swiftly as shooting stars.

(d) "Invisible phantoms - which, however, made themselves heard by foot-steps and the creaking of floor boards, came an touched my face and hands and other parts of my body with their soft, living hands. At the request of the spectators, these invisible phantoms will fetch articles from the different parts of the room in which the seance is held, and in spite of the darkness never make a false move, never collide with anything and never touch a spectator, not even when moving a heavy object like a bronze bust weighing thirty pounds, or when setting down an iron kettle filled with 25 pounds of melted parafine.

(e) "Apparitions visible by red light. These phantoms generally picked up a luminous plate and turned its back to the spectators, throwing the light upon themselves and going from one person to another, to give each one the opportunity of observing them close by. The light radiated by the plate was so strong that the pores and roughness of the skin of the phantom faces and hands could be distinguished. On the nose of one old man I could even see the sinuous tracing of tiny veins. I could distingusih also the texture of the cloth with which the phantom was covered. These apparitions came so close to me that I could hear them breathe and feel their breath against my face.

But the most impressive and convincing feature of these apparitions when they came toward us were the eyes and faces with their lifelike expression. When questions were addressed to the appartions the facial expression was always perfectly suited to the answer, while an amiable smile played constantly about their lips.

(f) "Of specters of animals we saw chiefly squirrels, dogs, and cats. On one occasion a lion appeared and on another a large bird, either a falcon or a buzzard. I myself saw an animal of each of the first two mentioned species, which behaved quite as might have been expected, the squirrel hopping about the table, the dog running around it wagging his tail, jumping into the laps of the spectators and licking their faces. In short, he acted as any house dog would. According to what was told me, the lion's demeanor was more threatening; he lashed his tail, striking it against the furniture, and the startled observers, unable to control the brute, put an end to the seance by awakening the medium. The buzzard flew about, beating the wals and ceiling with his wings, and when he finally perched on the medium's shoulder, a flashlight photo - graph was taken of him, an apparatus already focussed upon the medium having been held in readiness for the purpose.

"Within this class of phantoms should also be included the strange specter of a creature called "pithecanthropos" by the members of the group. This apparition is frequently in evidence at Kluski's seances. Since it arrives only in complete darkness a minute examination of it is difficult. It has the appearance of a hairy man or a large ape, its face

being covered with hair, its forehead fairly high, its arms long and powerful; its behaviour toward the observers is rough and boisterous. It tries to stroke their hands and faces, and in doing so generally breaks up the seance, or compels the spectators to do so, as they are unable to control the beast. I saw or rather felt it only once, when it brushed against me, and noticed a peculiar odor which at the moment I could not define, but which others described as that of a wet dog. On the occas - ion mentioned it passed behind me, going to the lady at my side who was holding the medium's hand. It broke the chain and put an end to the seance by grasping the lady's hand and rubbing it against its face. This frightened her so, that she uttered a loud scream.

(g) "Many apparitions have luminous hands, that is to say the palms of their hands shine in the dark. The light given off is white, slightly tinged with green, and is so strong that whenever the phantoms hold or pass their hands above their heads, faces, or figures, every detail is shown as plainly as when luminous plates are used. They illuminate themselves in order to give the spectators an opportunity of observing them closely. They also turn their luminous palms toward the spectators, so that the latter may be illuminated and, apparently, be observed by the phantoms in turn. The light was not altogether steady, but was con - stantly vibrating showing different intensities, tho' the total amount thrown off by the palm remained the same. I could also note especially bright sparks or rays running in zigzag courses by various routes from the base of the hand to the finger-tips. At the same time the luminous palms diffused a powerful smell of ozone.

(h) "One of the rarest but perhaps one of the highest types is the phantom of an old man which is perfectly luminous by its own power. I have seen it only twice. The apparition resembled a pillar of light, and as I was told, is often seen by the Kluski circle. The light radi- ating from it is so intense that not only all the spectators but all objects, near and distant, in the room, are illuminated by it. When I saw the apparition the palms of its hands and the region about its heart were more luminous than the other parts of its body. The phantom rose in in the middle of the room, at some distance from us... The old man wore a high conical headdress and was clothed in a long robe which hung down from him in deep folds. He approached us with majestic strides, his robe swaying as he walked. His hands were engaged in making motions in the shape of triangles. At the same time he was speaking in a deep solemn voice. He stopped behind me for about ten seconds, waving his luminous hands above us and speaking continually. He then withdrew to the far end of the room and vanished. His coming was accompanied by a wave of ozonated air which filled the room even after the seances had ended. The phantom is that of a very old man with a gray beard. His language was rather gutteral and unknown to anyone present, although between us we commanded probably twelve different tongues. To date no one has succeed- ed in identifying his language or discovering who the phantom is. He is known tomembers of the circle as the Assyrian priest, which fits his external appearance perfectly.

(i) "Parafine moulds were made by the phantoms. As soon as they noticed the kettle filled with melted parafine on the table, they would approach it with evident pleasure, and on request would make complicated figures out of the parafine. Sometimes they dipped their hands into the substance and allowed the glove-like moulds so formed to drop upon the table. Whenever the phantom hand is luminous it can be seen as it splashes about in the parafine like a goldfish in a bowl. The glove-shaped moulds were treated rather carelessly. On one occasion a pair of them fell from the table into my lap and from there to the floor. One spectator asked the phantom to pick up the moulds and replace them on the table, which was immediately done... The phantom required from half to three-quarters of a minute to make a mould, whereas when I tried to do this for myself it took several minutes for the parafine to cool sufficiently to be removed. Even then I found it impossible to strip the glove from my hand without breaking it; in fact, I was unable to accomplish this with the coating of a single finger which I had dipped into the parafine as far as the second joint.

"When I removed the parafine from the plaster cast, by dipping it into hot water, I noticed a number of hairs floating in the water. They were of the kind that grow on the back of the hand and on that of the third finger joint. Since I was quite sure that I had used perfectly clean water and a white porcelain bowl in conducting my test, I was greatly astonished at the discovery. I therefore examined all the casts previously made, and noticed through the fine film of paraffine which surrounded one of them several bits of hair or downy matter embedded in the paraffine.

"One of the cases observed by me in this connection was especially noteworthy. In one cast the hand is doubled into a fist, the tip of the thumb projecting between the index and the middle fingers. The phantom had been asked to do something complicated and hard to imitate, and had apparently reflected for a while as though trying to think of something appropriate. Then it had dipped its extended hand into the paraffine, and after having done so had doubled it up. Before I filled this mould with plaster, I could see on the inside several irregularly shaped ribs of paraffine running through the hollow in the interior of the glove and supporting certain parts. They corresponded to the curved recesses between the fingers.

(j) "Of apports I saw only few, and these were of small objects. I was told, however, that fairly heavy objects had been brought from distant rooms into that in which the seances are held. The most remarkable phenomenon of this sort was the disappearance of Kluski himself from the seance chamber which had been locked up and sealed. Greatly to their amazement the members of the Society found him in a fairly remote room of the apartment, sound asleep.

(k) ""I was able to establish the fact that there was a considerable fall in temperature in the seance room. I, as well as several other observers felt distinctly chilly toward the end of the seances lasting from one to two hours. The thermometers showed a fall of temperature

toward the end of the seance ranging from 6 to 8 degrees C (10 to 15 degrees Fahrenheit) - whereas usually the temperature of a tightly closed room rises if a number of persons remain in it for a considerable time.

(1) "As the phantoms made their appearance I saw something resembling luminous smoke or fog floating above the head of the medium like a small cloud. This cloud moved to one side and in a very few seconds became a human head, or else it would be extended vertically and become a complete human figure, which immediately began to walk about. . . The apparitions acted precisely like guests at a party. I could see that they were particularly anxious to convince us that they actually existed and were not illusions or hallucinations.

"The apparitions were not always of life size. Toward the end of a seance when the medium has become rather exhausted they appear smaller by a third or a half. When I saw a phantom of this kind for the first time I thought it was that of a child, until on closer examination I could tell by the wrinkled face that it was an old man or woman, tho' much below normal size. When such a shrinkage occurred our leader would often say: 'Let us help the medium. He would then beat time, while all the spectators breathed deeply and regularly. The effect was remarkable, for the shrunken figure of the phantom would instantly begin to grow, and in a few seconds would regain its full size.

"The phantoms which appear to Kluski belong to different nationalities and generally speak their native language. Nevertheless they readily understand remarks addressed to them in any tongue. They seem to have the power of reading the minds of others; it is necessary only to form a wish that the phantom should do some particular thing, in order to have such a wish granted, or refused. They occasionally refuse to do certain things, declaring that these are beyond their power; or again they may promise to grant the request on some future occasion.

"Not all apparitions are able to speak, and many prefer to make themselves understood by rapping, a very tedious and lengthy proceeding. The voices are perfectly distinct and of normal strength, sounding like a loud whisper. The expressions which animate the faces of the phantoms while they are speaking are very convincing."

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COMMENT by JOHANNES GREBER: (1) Re, the paraffine moulds. "A spirit has a choice of three ways in which it can make and strip off such moulds. It may either materialize its hand solidly and redissolve it completely; again, it may dissolve the solid materialization only partially; or, it may use OD" (ectoplasm) of the consistency of a heavy fog, in which case it can make the molds and take them off without changing the hand and without injury to the molds. The spirit hand in this case passes unhindered through the solid paraffine and can pick up the mold and lay it on the table. . . The spirit cannot keep the hand materialized as long as it pleases, for heat dissolves the OD and the paraffine is warm or perhaps hot." (Communication etc., op.cit. p. 232).

CARLOS MIRABELLI, BRAZILIAN MEDIUM: (Zeitschrift fuer Parapsychologie, 1927. pp 450-462. English translation by Greber, Communication with the Spirit World, pp. 235 ff. Macoy, 1932)):

In 1927 there appeared in Santos, Brazil, a book entitled: O Medium Mirabelli containing a 74-page account of the phenomena observed in connection with a medium of that name. These phenomena occurred by daylight or at least by bright artificial light, at times in the presence of as many as 60 witnesses representing the leading scientific and social circles of Brazil.

Inasmuch as the relation of the occurrences includes the most amazing accounts as yet presented in this field, the editors of the Journal of Parapsychology inquired of the Brazilian consul at Munich whether the persons cited in the book O Medium Mirabelli as witnesses of the truth of the aforesaid phenomena were known to him by name or reputation, to which the consul replied in an emphatic affirmative, adding that he w was personally acquainted with 14 of the witnesses named, among them the incumbent President of the Republic ... and furthermore named the Secretary of State, a Senator, a professor of medicine ... and declared that if only these four men,* who were not alone great scholars but persons * whose veracity was beyond suspicion, vouched for a thing, it was not for him to express any doubts.

Mirabelli has been observed by 557 persons, including 452 Brazilians and 105 foreigners. Among them were two university professors, 72 physicians, 18 druggists, 12 engineers, 36 lawyers, 8 translators, three agriculturists, 22 dentists, 5 chemists, 20 writers, 89 men in public office, 25 military men, 52 bankers, 128 merchants, 9 manufacturers, 18 journalists, and 32 men of miscellaneous callings. Members of many religious orders have also attended the seances.

Mirabelli as a speaking medium: While in a state of trance he speaks besides his mother tongue and several of the local dialects, German, French, Dutch, English, four Italian dialects, Czechish, Arabic, Japanese, Russian, Spanish, Turkish, Hebrew, Albanian, several African dialects, Latin, Chinese, modern Greek, Polish, Syrio-Egyptian, and ancient Greek. In his normal state he knows only his native language. While in a trance he talks on subject of which, in his ordinary human capacity, he knows nothing. These talks cover medicine, jurisprudence, sociology, political economy, politics, theology, psychology, history, the natural sciences, astronomy, philosophy, logic, music, spiritism, occultism, and literature. He declares that his words are merely those of spirits who speak through him.

Mirabelli as a writing medium: To the present (1927) Mirabelli has written in 28 different languages while in trance, setting down his words

* Except for the incumbent President, the names of these "four men" are given by the Journal, but are omitted above. V. Greber p. 235.

at a rate of speed which no penman in a normal state can equal. Thus in 15 minutes he wrote out five pages of Polish on 'The Resurection of Poland; in 20 minutes, 9 pages of Czechish on The Independence of Czecho - slovakia, in 12 minutes 4 pages of Hebrew on Slander, in 20 minutes a German composition on Greater Germany, in 40 minutes 25 pages of Persian on The Instability of Great Empires, in 15 minutes 4 pages of Latin on Famous Translations, in 12 minutes 5 pages of Japanese on The Russian - Japanese War, in 22 minutes 15 pages of Syrian on Allah and his Prophets, in 15 minutes 8 pages of Chinese on An Apology for Buddha, in 15 minutes 8 pages of Syrio-Egyptian on The Fundamentals of Legislation, and in 32 minutes 3 pages of hieroglyphics which have not yet been deciphered. All Mirabelli's mediumistic writing was done under the supervision of scholars who took (severe)measures to guard against fraud.

(*Greber * here describes the precautions taken, and the violent * preliminary agitation of the medium. pp 236-237).

Mirabelli as a physical medium. At the Assis Pharmacy, Rua 15 de Novembro No. 9 in Sao Paulo the panes of glass suddenly flew out of the showcases while the medium was present. A skull which had been articulated came out of the laboratory, remained suspended in the air, opened and shut its jaws, threw various articles about, flew back and forth and finally fell to the floor without breaking.

(At another meeting) all persons present as well as others who lived near by, heard the roll of drums and the blare of trumpets playing a march. At the same time glasses and bottles standing in the seance room were clinked without being touched by human hands, and gave out sounds that were perfectly harmonious, rendering a military march with wonderful musical skill.

Mirabelli played billiards without touching his cue, which made strokes of its own accord. A skull moved it jaws, and a hat which had been placed upon it was raised as though in salutation.

All these facts were confirmed by unimpeachable witnesses, the original affidavit stressing the point that all references to doubtful phenomena have been rigicly excluded.

At a "well-attended seance in Sao Vicente" levitation of the medium took place. The chair, with the medium sitting in it, rose to a height of two meters above the floor (6½ ft.). The duration of the levitation was 120 seconds. Mirabelli was in trance and was speaking, and had no knowledge of what happened.

Mirabelli as an apport medium: A revolver locked in a trunk was apported from the residence Pinto de Queiros in Sao Paolo into that of a Mr. Watson, after the announcement had been made that this would be done. A picture was apported in broad daylight from Mr. Watson's home over a distance of several kilometers into the office of an insurance company,

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* Various explanatory paragraphs concerning the cause of this 'agitation', as being a struggle between'good' and 'evil' spirits are evidently introduced by Greber himself, though the factual part of the chapter is derived from the JOURNAL article, summarized by Greber.

where it fell to the floor with a crash, causing immense excitement. On another occasion Mirabelli was at the da Luz railroad station with several companions, intending to take a train, when he suddenly vanished. About 15 minutes later a telephone message came from Sao Vicente, 90 kilometers distant, stating that the medium was present in San Vicente exactly two minutes after he disappeared in Sao Paulo. (On another occasion) Mirabelli vanished from the seance room without loosening the cords with which he was bound and without disturbing a seal on any of the doors or windows. He was found lying in a trance on a sofa in an adjoining room, singing a hymn.

Mirabelli as a materialization medium: (Seance held in the laboratory in Santos, 9:00 in the morning, "attended by many people of note". The windows were barred and the room examined carefully). Mirabelli, seated in a chair turned pale, indicating the approach of deep trance. His eyes bulged and he twisted about, while beads of sweat stood out all over his body. Suddenly three sharp raps sounded on a table and a child's voice called out:"Papa". Dr. G. de Souza, who was present declared with great emotion that he recognized the voice of his little daughter who had died of the grippe. . . Presently the shape of a girl appeared beside the medium; her father went close to her and folded her in his arms, assuring the spectators that it was his own daughter, and that the dress worn by her was the same as that in which she had been buried. Col. Octavio Viana also took the child in his arms, felt of her pulse, and asked her several questions, which she answered rationally although in sad mono - tones. Dr. de Souza then recalled several childhood incidents in his daughter's life and received replies which showed that his remarks were understood. The apparition was photographed, a copy of the picture being appended to the investigating committee's report.

After the picture had been taken, the child began to soar about the room, rising into the air and plunging about like a fish in its native element. The spectators had risen to their feet and followed the vision, which remained at a height within easy arm's reach. The medium meanwhile continued to imitate the child's motions with his forearms. She floated about in the air a few seconds longer, and disappeared all of a sudden, after having shown herself for 36 minutes by daylight and under unexceptionable conditions to a gathering of educated men, who testify that they saw before them a perfectly formed human being. The statement which sets out this occurrence is attested by the signatures of ten men holding the degree of Doctor of Science.

For some time after the medium had overcome the intense nervous strain caused by the demonstrations described above he continued to tremble and to give signs of great exhaustion. Even before he had regained his strength, violent blows were heard in a cupboard in which a skull used for purposes of study was kept. The skull was being hurled about inside by an unseen force as though trying to break from its place of confinement. Suddenly the doors swung apart of their own accord and out shot the skull, rising into the air and chattering its teeth hideously. Then ... the vertebrae of the neck began to form, followed in order

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by the bones of the chest and arms, the entire spinal column, the pelvic arch, the legs, and finally the feet, complete to the last bone. The medium ... tried frantically to strike himself, while his body diffused a sickening, corpse-like odour . . . The skeleton now got up on its feet and undertook to walk about the room with long, unsteady strides, occasionally seeming in danger of falling but always regaining its balance. Dr. de Souza touched the apparition and tapped its greasy bones. As he did so he felt a nervous shock and returned to his seat. Other participants one by one got up to touch this ghastly personification of death. All of them were unnerved by the ordeal.

While the smell of decay was still much in evidence, the skeleton began to disintegrate in regular stages, commencing at the feet, until nothing was left but the skull, which, though its teeth had ceased to chatter, continued to float in the air for some time, before it fell to the table and came to rest. * *

All this occurred at 9:45 a.m. by bright sunlight, under conditions as exacting as any that could be imposed by the police, and in the presence of numerous cultured persons, and extended over a period of 22 minutes.

While the spectators were still discussing these events the medium again fell into a state of great excitement and declared that he could see the presence in the room of the figure of Bishop Jose de Camargo Barros, who lost his life when the ship Syrio was wrecked. All conversation was quickly hushed and Mirabelli was again put under the prescribed super - vision... As he passed into trance, the odor of roses filled the room.

Suddenly there appeared within the circle a fine mist, which parted nad became denser, gleaming like a golden cloud, out of which gradually emerged a smiling apparition wearing the episcopal biretta and clad in the full insignia of office. Rising from the chair it announced its name: "Dr. Jose de Camargo Barros" in a clear voice. Dr. de Souza took several steps toward the vision, face to face with which he stopped. The apparition smiled silently at the investigator, who now went closer to it, touching and examining it minutely by tapping its body and teeth and rubbing his finger over the gums to determine the presence of any saliva. He listened to the heart action and the breathing, applied his ear to the abdomen, looked at the finger nails and eyeballs, to the veinlets in which he gave particular attention, and resumed his seat. Other witnesses followed, and everyone was certain that he was face to face with a human being which possessed all the organs of a normal human body. The Bishop conversed with those present in pure, well-chosen Portuguese, and finally said: "Now watch me closely as I disappear." With this he went back to the medium, who was still in deep trance, bowed over him and placed his hands on his head. The Bishop's body contracted spasmodically several times, and then began to grow dim and to shrink in size.

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* Apparently the parts of the skeleton, except the head, were materialized and dematerialized; i.e., they did not come out of the closet or go into it.

Readers interested in the extremely complex subject of <u>materialization</u> should read the admirable summary (14 pages) under that heading, in Fodor's Encyclopedia of Psychic Science.

The medium, in a cold perspiration, was breathing with difficulty. When the vision had dwindled to the height of 30 centimeters, it vanished with incredible suddenness. Again the odor of roses filled the room....

Seance at Santos; results attested by 60 signatures. Held at 3:30 in the afternoon.

Occurrences included (1) apparition of a woman and conversation with her (2) levitation and ringing of a bell (3) Apparition of the deceased Bezerra de Menezes, an eminent physician well remembered by nearly all present; conversation with him, and successful photographs. A 15-minute examination of the figure by two doctors present. In departing, the spirit soared off through the air in sections, first the feet, then the legs and abdomen. Dr. A. Mendonca attempted to touch the remaining parts but fell to the floor unconscious; he later declared he had felt a sticky mass between his fingers. * The Report of the committee contains 34 photographs * of a most remarkable kind. One of these shows the medium with his forearms dematerialized. ** **

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Further memorandum on Mirabelli: ***

The automatic writing referred to in the foregoing account was allegedly inspired or produced by such celebrities as John Huss, Flammarion, Muri Ka Ksi, Moses, Harun el Raschid.

The account in the Journal of Parapsychology (Munich) was supported by E.J. Dingwall's examination (Psychic Research, July 1930) of the original Portuguese documents; he ends his review by saying "I must confess that I find myself totally at a loss to come to any decision whatever. It would be easy to condemn the man and the sitters as equally monstrous fools, but I do not think that such a supposition will help even him who makes it.

Professor Hans Driesch made a personal investigation in Sao Paolo in 1930. He saw no materializations or transportation, and heard only Italian and Esthonian, which might have been normally known; but he admits seeing remarkable telekinetic phenomena which he could not explain. He was unable to discover the author of the book O Medium Mirabelli, and makes no mention of the investigation by the Academia de Estudos Psychicos. #

The reality of the Mirabelli phenomena was first acknowledged by psychiatrists, who committed him to an asylum, but the newspapers defended him.

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* Readers may recall that Houdini's chief 'reason' for refusing to believe in the existence of ectoplasm, was that 'God Almighty would never permit so horrible and repulsive a substance to exist.' But God, or Nature, seems to permit many things of which the modern sceptic does not approve.

** This paragraph is summarized from Greber, pp.244-245., op.cit.

*** Paragraphs under this heading are summarized from the Encyclopedia of Psychic Science (Fodor).

#Academia de Estudo Psychicos "Cesar Lombroso", Cesar Lombroso Academy for Psychical Research, founded in Sao Paolo in 1919. Its first investigation was the mediumship of Mirabelli, in 392 sittings.

THE QUESTION OF IDENTITY -

Much importance is attached, in some quarters, to establishing the alleged identity of spirit communicators. The question seems of little importance to the present writer, except when spiritism is considered only in its consolatory and religious aspects. The basic question is whether any intelligent and excarnate operator is present; and beyond this, the importance of the communication lies in its content, whether it is intellectually and morally profitable, and whether it conveys any information not easily available by normal means.

The phrase "proof of identity" should be abandoned, since proof can only be defined (dictionary fashion) as "sufficient evidence to produce conviction beyond reasonable doubt", or "render probable beyond such doubt". This obviously leaves open the questions: What constitutes evidence? Who decides what is evidential and what must be ruled out? When does an alleged fact reach this degree of probability? And must it then be equally probable to all men - or if not, to whom, and what are the qualifications of the judges? "Proof" of survival and communication is subject to similar strictures. What is absolute and final proof to my mind, may appear to others as entirely unacceptable.

"Proof" in mathematics is one thing - for instance, the sum of the angles of a triangle - and within certain limits can be made incontravertible. The "proof" that common salt is composed of a metal and a gas can be established by combining sodium and chlorine in the laboratory, or by analysis. We can perhaps "prove" that Socrates was mortal, if we start from the premise that he was a man - though we cannot prove that he had two ears or two feet by that process. "Proof" in a court of law is something much more nebulous; it is the preponderance of evidence beyond reasonable doubt which we mentioned above; and it is this kind of proof (cumulative in effect) which enables us to say that survival and communication are "proven". People who are incessantly mouthing this word should always be asked to define it as specifically as possible. The insistence that a communicator "prove his identity" merely means 'convince me personally any way you can' - which may well be a task even the Gods would hesitate to undertake.

It will also be found very instructive to try to decide what "identity" means o r consists in.

'Sir Oliver Lodge has twelve children' writes Dennis Bradley, who sat around him at the table.. "now, let's play a game" said he. "You will pretend that I am dead, and you cross-examine me as to whether I am your father or not. Ask me all the questions that you think would prove it." For an hour they asked him about things in his past life and theirs, and he couldn't remember one of the thnigs they could remember. So at the end he said: "That proves it's not me. I'm not your father."

Aksakof, the well-known Russian spiritualist, said: "Absolute proof of spirit identity is impossible to obtain; we must be content with relative proof." The critical mind of Richet echoes the same opinion: "Subjective metapsychics will always be incapable of proving

survival." According to Sir Oliver Lodge the question of identity can be established by (1) carefully accumulated internal evidence, based on pertinacious and careful record (2) By cross correspondence or the reception of unintelligible parts of one consistent and coherent message, through different mediums. (3) By information or criteria specially characteristic of the supposed communicating intelligence, and if possible, in some sense new to the world. When it comes to dealing with ancient names and alleged historic personalities, the problem is almost hopeless. Special information, if it be verifiable, may easily have been accessible to the medium's subconscious or his power of clairvoyance.

14) , A further interesting light is shed on this whole subject by the statement of/remarkable intelligence calling himself LaoTze, speaking / through the San Diego trance medium Mark Probert, in 1949. This sage asserted that impersonation was always possible, since the higher mind or High Self of the medium was able at will to imitate down to the last detail of manner, character, and memory, any entity whatsoever, whether a near relative or friend, or some great person of centuries past. He added that relatives and loved ones were sometimes impersonated in this way, when they could not themselves communicate, for the purpose of bringing consolation to the bereaved ones. He affirmed that a very great number of communications were true and genuine in every way, but that if the High Self chose to impersonate anyone, it would be wholly impossible for the sitters to detect the fact. Other types of impersonation may indeed be detected, and often are, and we should not allow the fact mentioned by him (he said), to disconcert or distress us; nevertheless it should be clearly stated and recognized by all. In conclusion due weight should be given to the desperate and long-continued efforts of some spirit communicators to establish their identity beyond question. Their deep anxiety to do this, and their ready cooperation in elaborate tests such as those of the cross-correspondences, argue for the alleged identity even when the tests are inconclusive. Mischievous or self-deluded entities seldom show such persistence and eagerness to deceive us, when no substantial gain can accrue to them.

- end -

Para.1, 3, 1st sentence in para. 4, from Fodor's Ency.Psy.Sc. Art. Mediumship. 1st 4 sen. para.5, same source. Para. 12, anecdote about Lodge, same source; also quotes in para. 13. As background for section under Question of Identity, see article Identity, Fodor, op.cit.

THE APPROACH TO IDEALISTIC PHILOSOPHY -

As many readers of this booklet are aware, the Directors and other members of the Borderland Sciences Research organization have concerned themselves, for some three years past, with the remarkable mediumship of Mark Probert, a 'non-professional' trance medium resident in San Diego, California. This medium has an 'inner circle' of some sixteen Controls and Guides, more than half of whom are Asiatics. All of them, the Asians, the Europeans and the Americans are indubitably individuals of learning and culture. This much cannot be denied them, whatever other sceptical reservations the newcomer to the seances may maintain in his own thoughts. The discussions with the Controls have never been on the 'personal message' level, nor religionistic in the narrower sense of that word. They have, however, ranged over a wide area of science, occultism, history, and philosophy. As might be expected, the predilection of the Asiatic scholars has been for philosophic discussion, and their basic philosophic views color all of their pronouncements in every field.

For readers with some slight philosophical background it will be sufficient to say, that all of the Asiatic communicators at least, belong to what is called the All-Consciousness School, and defend that position with the utmost skill and pertinacity. They do not profess to have an intimate knowledge of European philosophy, but they find (very naturally) much in Platonism which is congenial to them, as also in the ontology and epistemology of Berkeley and Kant. Whoever has grasped the ideas of these latter philosophers, even in their broadest and simplest forms of expression, will have no difficulty in understanding the basic concepts of the Asiatic Controls of Mark Probert - chief among whom at this writing is the personality said to be LaoTzé (Lao Tzu), a famous philosopher probably contemporary with Confucius.

Unfortunately (as it seems to me) even an academic education at the present day rarely includes philosophic studies, and this lack often proves a real handicap even to professional workers, such as doctors, psychologists, and physicists who often attend the seances referred to. It also leads into a great deal of repetitious explanation and verbal rethreshing of old straw - a wasting of that invaluable and mysterious Somewhat called TIME (the concept of which is an object of prime concern to the Controls). Under these circumstances it may be that a brief and simplified statement of the Berkeleyan and Kantian concepts, with reference to matter, time, and space will be of service to those who are interested in the ideas of the Communicators and who do not already have such information. Of course, 'brief and simplified' statements of philosophical ideas are usually repugnant to philosophers, who find something to alter, to elaborate, or to reject at almost every word. We cannot pretend to say anything which will be of use to <u>them</u>, or even to <u>quote</u> material which will be above criticism. Nevertheless, the followers of philosophy may be increased by two or three, should some of our readers turn to philosophic texts, or our invisible friends of the seances be better and more easily understood.

GEORGE BERKELEY)
1685 - 1753)
Pluralistic)
spiritualism)

"Berkeley ... the truest, acutest philosopher that Great Britain has ever known." - G.S.Morris.

1. "It is evident to anyone" says Berkeley at the beginning of his "Principles of Human Knowledge", "that the objects of human knowledge are ideas; and besides that, there is something which knows or perceives them ...what I call mind, soul, myself, or spirit." When I know my ideas, he says, I know myself; and I also know that I am not identical with the ideas I have or perceive. Each of us has an immediate, unreasoned certainity of his own existence. A soul or spirit is an active being whose existence consists in perceiving and thinking. But the existence of an idea, the reality of an idea, consists only in its being perceived. The mind or "I" is an activity which also has a kind of unity; thus it is 'superior' to ideas, which have no activity or unity of their own.

Other philosophers, Locke and Descartes particularly, held very similiar views, but Berkeley added to them the teaching that there is no other reality than mind and ideas which it has or perceives. This makes it necessary for him to explain the nature of matter, physical substance as we call it. According to him, the material things we perceive exist only as ideas.

This is not a denial that chairs and trees and thunder and birds and animals exist; it is merely to say that they exist only in the mind, as perceptions or ideas. They are 'real' - but their reality is that of ideas. 'The table I write on, exists - by which I mean that I see it and feel it. If I go out of the room I say it still exists, but by that I mean that if I returned to the room I might see it, or else that some other spirit actually does perceive it.' This applies, of course, to odors, colors, sounds, weight, tangibility, everything which our senses report to us about an object. If you analyze an object into its qualities, you will find that each quality reduces to an act of perception, an activity of the mind. And such things as colors, odors, shapes, sounds, taste, will vary with the observer, with the condition of the perceiver, with the way his senses are operating and so on.

"Suppose" says Berkeley, "one of your hands hot and the other cold, and that they are both at once put into the same vessel of water in an intermediate state; will not the water seem cold to one hand and warm to the other?" If hot and cold belonged to an object, independently of consciousness, then we would have to suppose that an object is hot and cold at the same time, or has opposite qualities. The perceiving con - sciousness can have contrary impressions at the same time, but not an object which is supposed to be non-consciousness in its nature. All this agrees exactly with modern science. The physicists agree that heat, cold, colors and so on, are ideas; there is nothing to correspond with them in the physical world. The 'real causes' are said to be forms of vibration. "The external world of the physicist is essentially the corporeal universe of Descartes and Locke, a silent colorless world of form and motion" (Calkins). But now Berkeley goes further, and says that form, motion, and solidity also vary with the observer, as much as

much as heat and taste and color do. The examples in support of this are innumerable, and Berkeley expounds them at great length.

The only thing we are immediately certain of, is that each of us is conscious in a particular way at a given moment. If you are certain that you see an orange, the certainty is merely that you have a sensational experience of color, shape, odor, temperature, weight and so on if touched. You have an experience-complex which you call "orange" and everything else you think you know about it, turns out to be an inference. You must always deal with facts of consciousness, modifications of consciousness. The mind has no appeal from itself.

The effect of this, however, is not to destroy all distinction between illusion and reality. Even though all objects are ideas or bundles of qualities, existing as sensations, still that is their reality, and there are degrees of reality. An illusion is real in the sense that it exists (mentally); but it is peculiar to a single mind. In proportion as many minds possess it, its reality, so to speak, is extended, or reproduced in all the minds that perceive it. Thus it may easily approach and even attain the status of a 'fact' or 'truth' created by common acceptance.

A 'fact' or an object thus has mental existence only, but this existence may be in one mind, or in many minds, or even in a Cosmic Mind, the mind of God. And does the mind of God have any existence <u>except</u> as, in, through, the innumerable foci of individual consciousnesses? Is there an over-plus of deity, beyond all the 'atoms', 'points' and 'particles' of disparate and particulate being. We shall have to pass over this query; but let us note that all this talk about a plurality of beings, or minds, each of which contains its own world of perception and inference, has a kind of tacit assumption in it of <u>space</u>, as a somewhat in which a plurality can exist. But it is not difficult to infer, even from what little has been said here about Berkeley's ideas, that space is as truly an internal and subjective existent as is an orange or an elephant, or our own bodies.

It is important to note that when Oriental philosophers speak of the world of sense perception as being a veil of illusion, they often do not intend to deny its reality; they are only describing the kind of reality which it possesses - the only kind anything possesses. It exists as a mental construct, as a form of awareness, as a modification of consciousness. The idea, as we have seen, is very familiar to Western philosophers also, and in my own opinion is the most impregnable of all philosophic concepts.

Let us now take note of another point. Earlier dualists such as Descartes agreed with Berkeley's contention, that the objects of our so-called external world are really mental in nature, and for us at least are forms of experience or awareness; but they argued that these forms (an apple, a triangle, any object) must appear in our consciousness through the action of some <u>cause</u>. This cause, it seemed to them, must be independent of the mind; that is, there must be a something, a somewhat, existing somehow and somewhere in its own right, which produced the bundle of impressions we call an apple or

a triangle or any other object of perception. There must be, in short, what one might call an apple-in-itself, which under certain conditions causes us to have a group of ideas or impressions, such as size, shape, apple-taste, apple-smell etc., all of which are bound up together and to which we give the name, apple. This thing-in-itself need not have any of the qualities of the apple as we perceive it, it need not be round or tasty or apple-size; it may be a center of energy or perhaps an apple-idea in some other consciousness, but it seemed necessary to assume its existence in order to explain our experience, i.e., the apples we see and taste and smell.

Now, this existence of the apple-in-itself is an inference, and it brings in the idea of cause. The Scottish philosopher DAVID HUME dealt two formidable blows against this inference. The first of these was, that causality is a purely mental relation. We see that one condition or event follows another, and so we infer that the first event was the cause of the second. One billiard ball strikes and moves another, but to say that a stream of effect flows from one to the other is inference only. All we actually observe is two successive events. It is as if we said that day is the cause of night because night always follows it. If causation is purely mental, it cannot bridge the gap between mind and a non-mental existent (the apple-in-itself). This latter argument is unescapable, if it be proven that causation is really a mental connection and nothing more. The second blow was this: an object inferred to exist (apple-in-itself) is itself in consciousness and present to the mind, therefore it cannot exist independently of mind. An inferred object is a known object, and known objects are mental only.

Thus the so-called external world, the principle of causation, and by implication the idea of space also, have been deprived of their supposed independent and non-mental existence, and brought over into the realm of mind, of conscious experience and of inference,

IMMANUEL KANT: 1724-1804

'The knowledge of Nature', says Kant in effect, 'is always the knowledge of something in space and time. Every object and event occurs in space and time, and these are the necessary conditions of any experience of Nature. Since all objects are mental in nature, or at least cannot be known to us in any other sense, the time and space which condition them must also be mental. If there is a thing-in-itself, it is extra-mental, and so cannot have time and space for its properties. Time and space are 'real' in an empirical sense, i.e., part of experience; but they are ideal in a transcendental sense, because they are forms which the mind imposes on experience. Time and space apply to phe - nomena, to appearances, but they are not qualities or relations and do not exist in and for themselves. Take away the perceiving subject and all things, qualities, relations, and space and time, vanish. What it is that causes them to appear in our minds, we do not know. Phenomena have a spatial and temporal order - events appear 'at the same time', or in sequence, and at various 'places', and this placing of them seems independent of our thought, yet we cannot lay hold of any non-mental source which governs this placement.

It is not enough, of course, for us simply to perceive objects in space and time; we have to connect them in various ways. A hot stone and the heat of the sun may be related as what we call cause and effect, and this connection is also a mental process. From this come concepts and what we call knowledge and judgements ('all metals are elements'- some plants are cryptograms' - Napoleon was an Emperor - heat is a form of motion, etc.) Kant enumerates 12 kinds of judgments; they fall into categories of quantity, quality, relation, modality and so on. These are all mental acts, and they bring order into the world of things which are merely perceived.

Things in themselves, Kant asserts, certainly cannot be known; nevertheless they must exist, otherwise sensation would be unexplain - able. There must be something beyond the mind which corresponds to the phenomena perceived by the senses, and this something must affect the senses. It must have a causal relation to experience. On the other hand, causation can be shown to be a mental product also, and if so it cannot inhere in that which is non-mental. Obviously, a great number of subtle and difficult questions arise from this philosophy, which has probably had a greater influence on the thought of our own time than any other. The very brief remarks made here are intended only to show more clearly how powerful has been the development of subjective idealism in the West. When the Oriental communicators of the Mark Probert seances talk of space and time as being 'within' the mind, as existing as forms of consciousness, and of a plurality of conscious minds as being as far back as philosophy can go in its 'explanation' of the universe, they are not offering us some fantastic oriental mysticism, but only expounding their own interpretation of concepts well-known both to East and West and reaching back to the dawn of philosophic speculation.

As to the problem of the existence of the thing-in-itself (ding-an-sich), the communicators have taken the ground that it can be said to exist, if by it we mean the creative energy itself. There is, so to speak, a specialized energy or activity which operates similarly in individual minds, and projects into consciousness what we call an object. This energy may be called a cosmic energy or an Absolute, but we can think of it only as it manifests through the innumerable foci of different minds, and it is quite useless to try to say any- thing more about it. Though time, space, causation, and all indiv- idual objects exist 'in' or as modifications of consciousness , we are not enslaved by them, or puppets of their mechanical activity; the consciousness can transcend space and time, and even create and dissolve the 'substantial' forms of matter, simply because all these are 'within' itself, and subject to the will and desire of the mind. The basic position is thus familiar and probably impregnable from a logical and philosophical standpoint, while at the same time the East has worked out, and indeed proved in practise, a host of pract- ical applications and a Way of Life.------end-

NOTE: For Berkeley, read Dialogues of Hylas & Philoneus. All histor- ies of Western philosophy discuss the thinkers and problems here mentioned).

- SPEAKING OF MYSELF -

My name is Mark Probert. Iam the 'psychic' and 'medium' through whom have come many messages printed in Round Robin, the 'Seance Memoranda' and other B.S.R.A. publications. My friend who is the editor of these and is putting out this present booklet, tells me some people are interested in my experiences, and asks me to say a few words about them myself.

I was born in Bayonne, New Jersey, in 1907, and went to school there as a boy. Then I went to sea for two years in the merchant marine, on both the Atlantic and Pacific, and after that came to California. I was a dancer and entertainer for a while, and have worked at many odd jobs. I also do a little portrait painting, which some people seem to like but which is not profitable enough to depend on for a living. But I think I would rather paint than do anything else. That just about covers the external facts of my life.

There was a touch of psychism in my family. Both my mother and my oldest brother Harry were somewhat gifted in this way, and Harry still retains some of his powers. I had flashes of psychism during my childhood; for instance, I foresaw my mother's death. I was singing, when suddenly I seemed to be standing in her bedroom and knew that she was dead. Her death did not actually take place until about a year later. I was then about ten years old. When I was about 20 I had several other strange experiences. And in 1936 my father came to me and said that he had died in that year, though I had been told that he died in 1932. Investigation proved that 1936 was the correct date. This communication sounded like an external voice. I was in normal consciousness and was writing a letter to my brother at the time. A woman's voice also spoke to me in the same way on this occasion.

Another time while I was doing some drawing the room filled up with a pink or rose-colored glow. The girl who was posing for me also saw it and was frightened. We left the room and turned off the lights, then I had to go back for my cigarets and the girl followed me. All at once a tube of light appeared before us; it was rose-colored and green and blue, and we both saw it. Another time, in that same room, a black substance appeared, like a cloud of soot; it was about the height of a man and made a piercing, squeaking sound. It went over to the bed and shook it violently. I don't know what it was, but I did find out that a man had died of cancer in that bed sewen or eight months before, and that he died cursing God. I donot say that there is any connection between these facts, but there may have been.

Among other small manifestations, I might add that three times invisible hands prevented me from going up a flight of stairs. I often heard a noise like the high whine of a dynamo, and this would increase to a roar. Covering my ears reduced the sound, and other people could not hear it at all. During 1937 I was typing on a manuscript for a doctor firend, something about Yoga exercises in breathing, stopped for rest a few minutes, and went to sleep. The doctor woke me

up to say I had been talking in a Hindu dialect and wanted to know where I ahd learned it. Another time I spoke in Spanish during my sleep - I was trying to sell papayas. This sleep-talking increased and I would sing and recite poetry in German, Spanish, French, Portuguese, Japanese, and (I am told) in Latin - or at least repeating a ritual that the hearer believed to be partly Latin. There werealso alleged Hindu dialects, and later on much Chinese and Tibetan. This was not confined to my sleep talking. When the present series of seances began, Meade Layne and Jack Tate, who were with me, found it difficult to get me to speak English at all, while I was in trance and under control. I want to make it clear that I have never studied a foreign language, or ever heard one spoken except perhaps a few phrases such as anyone might hear. It is, of course, the controls who really do the talking - or if not I wish some one who is glib at explaining such matters would tell me exactly what it is that happens.

One of my most curious experiences was my encounter with 'the girl'. This happened about 5:30 in the evening, in summer time and in San Diego, so there was good daylight. This girl suddenly came up to me on the street. She wore an old-fashioned and most delightful costume - a white hoopskirt, a white poke bonnet, and carried a white parasol. She was very fair, had blue eyes and shoulder-length curls, wore a kind of slipper with white bows, and looked about 18 years of age. She came right up to me and began talking, called me by my name, said I surely must remember her, and I kept racking my brain trying to think who she could be. We walked along together, talking all the time, and then she stopped in front of an old two-storey house. "Wait a few minutes" she said; "I'm going in here but I'll be right out", and went up the steps and in the door without knocking.

I waited a long time, maybe a half-hour, and meantime a friend came by and I told him about the girl and why I was standing there. Finally I went to the door and rapped on it. It was opened by a small very old woman, and I asked her about the girl. But she only said, "You're mistaken, young man. There's no girl in this house", and so closed the door on me. There may be some normal explanation for all this, but that is not my feeling about it - and I have never been able to recall having seen the girl before, or to get any clue to her identity.

Just a final word about the seance work we are now doing. I want my friends and readers of the Reports to know that I appreciate their interest and friendly letters, and the confidence they have in our honesty and right intentions. None of us are profiting in any ma - terial way by these efforts. As for me, I simply 'go to sleep'- go under control, and then various persons on the other side of life take control of my body and talk through me. I hardly ever hear what is being said, and actually know less than the sitters do about what happens at these meetings. Some of the persons who communicate are said to be very eloquent and learned and I wish I could hear them for myself. I 'wake up' refreshed and feeling as if I had slept. The talk is mostly philosophical and scientific, and quite beyond my own normal knowledge and vocabulary. Very few 'personal messages' come through. My friends and I believe that much important knowledge is being given us in this

way, and that the work is worth doing from the standpoint of service to humanity. That is the real reason the shorthand transcripts are mimeographed and published. I have never knowingly lent myself to any form of deciet in spiritistic work, and my friends use their best judgment to guard against such things from either side. But our friends in the Summerland are also firm in their honesty and in their desire to serve - or so at least we have found them during nearly two years of associa - tion. We have found them to be simply people like outselves, though a good deal wiser, and friendly, natural and normal in their relations with us. They would like to talk to all of you who read this, and I and all of our group wish you could do so.

Your friend, 'Mark P.'

The seances referred to in the foregoing article by the medium Mark Probert have now been carried on for more than three years, and much valuable and interesting material has accumulated, of a philosophic, occult, and scientific sort, which can be appreciated only by careful and leisurely reading of the 'Memoranda' booklets. The Controls are also in the process of dictating (clairaudiently) a book manuscript to be entitled The Rise and Fall of Man, containing many facts and historical perspectives of a most surprising nature.

Prior to the beginning of the regular sittings, the medium would often talk for hours during his sleep, in many different languages. The Controls have since explained that this was permitted by them as a means of conditioning the physical organism of the medium for their later communications, and also for the practise it gave the communicators themselves in the art of control.

This xenoglossy or (gift of tongues' however, carried over into the seance work also, and for some weeks it was very difficult to get any communication in English, though many other languages were identified by the various sitters. At present, the Asiatic controls often speak for a few minutes in their own tongue before changing to English, and do not like to change from one language to another during the sitting, as it involves readjustments of some kind and consequent delay.

All sitting have been conducted in full daylight or good artificial light, and no attempt has been made to obtain 'physical' phenomena, such as levitation, telekinesis, materialization and the like. Neither have the sittings ever been devoted to personal 'messages' or to communication with departed friends and relatives. The group is not re - ligionistic in character; there are no prayers or hymn-singing, though mantrams are occasionally used by the communicators for clearing conditions or in illustration of some ritual being discussed.

A close watch has always been kept for signs of impersonation, but there has been no use of trick questions, and no necessity, under the circumstances, for any kind of physical control of the medium. The meetings have the aspect of ordinary informal conversation in a

group of friendly and intelligent people. According to the Controls, there are 16 of them who constitute an "inner circle"; they include one or two Americans and several others from England and the European continent, belonging to periods from the 15th century down to recent years, as well as the Chinese and Tibetans referred to. Controls from Atlantean and Lemurian times are also frequent visitors.

It has been the custom of the sitters to accept the controls in their various alleged identities, as a matter of policy and also of ordinary courtesy, though of course with any mental reservations which may seem called for. It is a mistake to inhibit such phenomena by a hostile and critical attitude; far better to encourage free and friendly conversation, in the course of which an impostor is very likely to betray himself. The Guides profess themselves very anxious to cooperate in this, and so far as can be determined the seances have been almost wholly free from suspicious and deceitful communications.

The Controls also assert that they have been conditioning the mind and body of the medium from childhood for the work he is now doing. They assert that he is allowed to serve humanity in this way, largely because in a previous incarnation he failed to teach others the truth which he had in his possession; and they add that their own motives are those of human service only - whereby they also serve their own highest interests, as seems to be the universal law.

The present writer, after having devoted much of his time and energy to the development of this mediumship during the last three years, has come to regard both the medium Mark Probert, and the many invisible friends on the 'other side', with admiration and respect, and finds much satisfaction in the fast increasing public interest now being shown in these remarkable communications. As always in psychic and occult matters, impressions and 'evidence' are cumulative. It is easy to devise alternative 'explanations' for almost any happening, when the same is witnessed or reported only once or twice, most of all in the field of spiritism where there are so many mysteries and so much prejudice and misunderstanding. But when one holds almost daily conversations with certain personalities, over many months and years, and comes to know them more intimately in many ways than one does friends and neighbors of our own plane, purely speculative objections tend to disappear and the rule of "instructed common sense" to take over in their place. Concerning the matter of "identities" and "proof" we have spoken elsewhere in this booklet; this writer has "served his time" in the field of controversy, and now finds it most flat, stale and unprofitable, though doubtless pleasureable and even necessary for many others. But each one to his own path. The important thing is to desire to learn, to make unremitting effort to learn, not to be hasty, arbitrary and self-assured, but reflective and patient. One will make many mistakes, but he will discover them, correct them and hence profit greatly in the end.

WORKS OF N. MEADE LAYNE, Founder and First Director of Borderland Sciences Research Associates, 19[illegible] - 1959. Mr. Layne passed away in San Diego, California in May 1961.

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